Ellis

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

No. 9, Vol. XXXVII. Tuesday, March 2, 1875. Price One Penny.

THE HOLY EUCHARIST.

The Sacrament of the Lord's Supper, instituted by Christ the night of his betrayal at the time of the Jewish Passover, is a solemn ordinance of the Gospel. The deep sympathy of our spirit is much moved when contemplating the blessed Savior and his twelve Apostles on that memorable occasion. There cannot be a more soul-thrilling scene than what is here presented. Behold the son of man in all the fullness of blooming manhood, confronting death in horrible torture, sublimely serene; how self-possessed! Now the Almighty God girds himself with a towel and washes the feet of his disciples. The wonderful counselor divinely discourses upon the principles of eternal life; the everlasting Father praying, "Sanctify them through thy truth: thy word is truth." The Prince of Peace—the Only Begotten, saith,—"If ye keep my commandments ye shall abide in my love!" Behold him in the midst of the Twelve administering bread and wine, to be in all future ages received as a memorial of his cruel sufferings—of his painful death. What a thrill of horror must have ran through the feelings of that happy circle, at the sudden and dreadful announcement from his guileless lips, "One of you shall betray me." With sorrowful countenances they exclaim, "one by one Lord is it I? Lord is it I?" Judas Iscariot also ejaculated, "Master, is it I?" Jesus said unto him, "Thou hast said." From that moment the word "Judas" has implied the embodiment of all evil. When he had "dipped the sop" he gave it to him. "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest do quickly." By previous acts of hypocrisy and covetousness he had prepared himself for the commission of his unpardonable crime—this "sin against the Holy Ghost."

At this meeting of joy and sorrow, "Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; This is my body which is given for you: this do in remembrance of me. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it: And he said unto them, This is my blood of the New Testament, which is shed for many for the remission of sins." How beautifully in sweetest tenderness he foretold the Great

Sacrifice. How exquisite the purity and Spirit of His utterances to His Heavenly Father, in behalf of His chosen followers. All kindreds, tongues and people may be participants in the full benefits of Christ's atonement through faith, and sincere obedience to the ordinances of the Gospel. The requirements of the law are imperative. Faith without works is dead being alone. All men must be administered to and partake of the Holy Sacraments of his house. There is no mystery in the plan of salvation, when understood by the Spirit of the Lord. For as perfect love casteth out fear, so perfect light casteth out darkness. The very simplicity of the Gospel is its power!

Jesus saith,—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day: For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." This language is clear, forcible, definite. Like other Scripture it will not admit of "any private interpretation." If ye will be partakers of eternal life in Christ ye must observe to celebrate the Sacraments. It is through these divine ordinances that His blood is made of soul-saving efficacy. In them sins are remitted—grace received—hearts are regenerated—souls are sanctified! The Holy Sacrament administered to the faithful through the elements of "bread and wine," symbolically represent the real "flesh and blood" of Christ the Lord, as the Pascal lamb typified the Lamb of God.

When one of the Roman soldiers, with a spear, pierced the side of the Savior after he had given up the ghost, "forthwith came there out blood and water." Remarkably significant! St. John, 1st Ep. 5th ch. 6th vs. bears record: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth—the Spirit, and the water, and the blood: and these three agree in one." Here is a wide field for contemplation. The Christian theologian can perceive a grand chain of spiritual links, divinely adjusted, extending from the beginning to final exaltation. The Spirit of the Lord, the Holy Ghost—the baptism of water—the Sacrament of bread and wine, the body and blood of Christ are the three great witnesses to the Church militant. The Saint of God is enabled through them in faith and knowledge to cry, Abba! Father!

Through this divine economy, is given power to as many as believe to become the sons and daughters of God. "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

One of the most striking passages in the history of God's people, is found in the Book of Mormon, Nephi, 8th chapter—"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him; and while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, "behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my Church, and to all those who shall believe and be baptized in my name; and this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shewn unto you; and it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you.

And it came to pass that when he

had said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witnes; unto the Father that ye are willing to do that which I have commanded youo and this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you; and I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them: therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you. Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my Church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them, "behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation; for Satan desireth to have you; that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation."

(TO BE CONTINUED.)

THE LAMANITES.

[CONTINUED FROM PAGE 114.]

The writer's belief is that the personages who are visiting and instructing the Lamanites are those apostles of the Nephites, to whom it was given never to taste of death, but to live to behold the doings of the Father unto the children of men until the coming of Christ in his glory, in the clouds of heaven, when those blessed apostles will be changed in the twinkling of an eye, which means, by comparison, that the transition will be exceedingly quick. These good men had the great desire that they might bring the souls

of men to Christ while the world shall stand. This was a very good desire, and the Lord was well pleased with them for having it, and He is not only well pleased with them on that account, but He will also be well pleased with you my readers, if you have it in your hearts to do good to your fellow creatures.

Seeing that the desire to live to bring the souls of men to Christ was granted to those Nephite apostles, is it not reasonable to suppose that they are the ones who are seeking to bring the Lamanites to a knowledge of the Savior? If it be not they, who can it be? For they had the promise of being permitted to do this great work, and it appears that they are being used as instruments in the hands of God in bringing to pass the promises made to the Nephite fathers, that the Lamanites who should live on this land in the latter days should receive the record of their forefathers (the Book of Mormon) and be brought to a knowledge of their Savior. This is bringing souls to Christ.

Since the writer commenced this article regarding the Lamanites he has been enabled to glean some more information on the subject, which he hopes will be as interesting to the general readers of the INSTRUCTOR as it is to him, to whom it is intensely so, as an important matter connected with the progress and development of the work of God.

It will probably be remember by most of the readers that there was some trouble with the Indians of the Uintah Reservation about two years ago, and that, in consequence, General Henry A. Morrow, then Commandant at Camp Douglas, held a consultation with them at Springville, in which he was assisted by Elders A. K. Thurber, then Bishop of Spanish Fork, Lyman Woods, of Springville, and others. The result of the consultation was that several of the leading Indians, or, as they should really be called, Lamanites, went to Washington, to see the President of the United States and other leading men of the nation, that they might lay their grievances before them, with a view to having their condition made better, they being dissatisfied, and probably with good reason, with the Indian agents of the government. After these Indians of the delegation had been to Washington and returned home, one of them related a very curious incident which he said occured to him while there. He told his experience, so the writer is informed on good authority, to Brothers A. K. Thurber, S. P. Davies and A. L. Farnsworth, and the substance of the narrative as told the writer, is to the effect that, while in his room, in a hotel, at Washington, he was visited by a personage, on three different evenings, who conversed with him in a similar strain to what the messengers did who visited Torbuka, as described in the first chapter of this article.

The chief described the visitor as a person with a very beautiful, bright face, and in every way like a man. His conversation was God-like. He told the chief that it was very wrong to kill people or to steal, and counseled him never to do such things. He also told him about the Book of Mormon being a record of the forefathers of the Indians, and told him that there was still another book about the fathers of the Lamanites that the Lord would reveal, but when it would be brought forth the Lamanites would be a very different people from what they are now. They would be peaceful and industrious, and would cultivate the ground like the whites. He also stated that the "Mormons" were the friends of the Indians, and other things of similar purport.

A matter that is coincident with one statement of the Indian regarding what he said the visitor told him about the coming forth of another record, is that the Lord has promised in His due time, when the people are more righteous, to reveal the portion of the plates which were not translated by the Prophet Joseph Smith, but which were sealed, and which are probably still in care of the angel from whom Joseph Smith received the plates from which the Book of Mormon was translated; and this was probably the other book or record referred to by the messenger.

[TO BE CONTINUED.]

The less a man thinks or knows about his virtues the better we like him.

CO-OPERATIVE HOUSEKEEPING.

[CONCLUDED FROM PAGE 116.]

"I would suggest that a company be organized, making five hundred shares, at one hundred dollars a share. The officers may be a president, a secretary, a treasurer, and a board of managers. I would then advise that a building be erected for a cook-house, at the cost of about twenty-five hundred dollars, when all completed, with an excellent vegetable cellar and a room built expressly for meat; the first floor to consist of a large cook-room in the centre, with a stove built expressly for such use with oven for each kind of baking. Out of this room would lead all the others—a pastry room, a reception room and an office: the clerk and book-keeper to occupy this office.

"If, after the laundry was established, we had money enough left to buy a week's provisions in advance, that would enable us to get our meals ready cooked for less money than we now pay for the raw material, aside from the expense of cooking it.

"I would suggest the hiring of a meat cook, at a thousand dollars per year; a pastry cook, at eight or nine hundred; a vegetable cook for six hundred.

"We could form an organization, extending all over the country, to protect employers from the imposition of inexperienced servants, pledging ourselves not to employ a girl who could not bring a good recommendation from some responsible party, unless she was a graduate from our cooking establishment. Here they could go through a regular course of training, and have every advantage of a thorough knowledge of the business they intend to follow. Then I would propose that we petition our State and county agricultural societies to offer among their highest premiums those for the best specimens of cooking. We would not be long in bringing cooking to a science, and ladies who now affect to be entirely ignorant upon the subject, would be fond of the knowledge they now scorn.

"A delivery oven could be built similar in shape to a tobacco peddler's wagon, about ten feet long, four wide, and three or four feet high, lined with a zinc chamber four inches deep, to be filled with boiling water at the top and drawn off at the bottom. This would keep hot in winter weather from two to three hours, long enough to deliver meals over a large circuit. The inside of this oven would contain numerous grates, similar to the warming chamber of a Stewart cooking stove, and being able to hold on sheet iron trays, dinners for twenty-five or thirty families, to be delivered at stated intervals, just as a milk man delivers milk to his customers. If a family consisting of eight persons, orders six pounds of roast beef at twelve and a half cents per pound, and use only half or two-thirds of what they order, the balance can be returned to the cook house at half price, instead of being left to mould and be thrown into the scavenger's basket, as is too frequently the case where servants are kept. All surplus food can be put upon a table at the cook house, and offered to the poor at ten cents a meal. If each family leaves an average of one pound of meat, as is almost always the case, there would be one hundred pounds of meat when returned. The provisions that are daily carried out of Chicago in scavenger wagons would keep every starving person in our city comfortable, if they could be collected before they are spoiled, consequently it must be evident that those organizations would do a vast deal of good, not only to the better classes but to the poor also. The laundry would undoubtedly have to be a separate affair. These could be adopted in the country where our cook houses would be impracticable.

"I believe a laundry, consisting of a large wash-room, an ironing room and office upon the first floor, a drying-room and five or six sleeping-rooms upon the second, could be erected at a cost of about sixteen or eighteen hundred dollars, and a worker with an engine to run it for six hundred more.

After it is all completed, I think it could be run at the expense of about one hundred and fifty-five dollars per week, as follows :—

Man to run engine, do lifting, etc.	$15.00
Fuel and oil for engine.....	7.00
Soap, sal soda, bluing and starch..	10.00
Eight women, at eight dollars.....	64.00
A competent woman to oversee...	20.00
Clerk and bookkeeper	20.00
Teamster	15.00
Cost of keeping a horse.....	4.00
Total	$155.00

"In one hundred families I believe the washing would average six dozen each. If we pay thirty cents per dozen, this brings an income of one hundred and eighty dollars per week, leaving a margin of twenty-five dollars. If it were found that the laundry could not be run at these figures, we could increase these prices three or five cents per dozen; for at fifty cents the expense would still be less than it costs to wash and iron in dwelling-houses; as the cost of wood alone to wash and iron six dozen will not be less than two dollars per week in our own houses, and when the soap, sal soda, starch and bluing is added, together with the wages and board of a servant, I think the other dollar is more than consumed.

It is my firm belief that when these improvements are brought about, and woman is made equal (before the law) with man, we will all have come to the conclusion that our present system of house-keeping is a failure, and that the marriage system is not a failure. Mrs. Leonard's plan provides for those families who prefer their present isolated homes, but there is a large class whose needs will be better subserved in a co-operative or associated home life.

SARA B. CHASE.

—*Cleveland Herald.*

DON'T WANT CHRISTIANITY.

Saa Kee, a Chinaman, resident of San Francisco, and professor of the English language, protests through the press of that city, against Christian missionary effort among his people. He holds that the religion of Confucius is all that is needed to insure those who follow it a blissful immortality. Those Chinese who have been converted into Christianity are, he declares, "the most sycophantic, fawning and contemptible of the nation." He draws a parallel between our administration of justice and that of the land of his fathers, and makes out a bad case against us. The New Testament in great part, he asserts, was remodeled from the ancient writing of Chinese sages. The communication is written in a style that shows Professor Kee's acquaintance with our language to be perfect, as regards rhetoric and grammar, while the lines fairly blaze with the writer's contempt for Christianity. We blush while we cull the following :—"Christians often abuse their own families, even to the abandonment of father and mother. Such a thing is unknown in China. No matter how degraded a man may be, he never forgets his duty to the aged and helpless. Public sentiment in China would punish him severely did he neglect that duty. Compare the morals of this Christian land with ours! They dare not publicly do it. Justice, which Christians talk so much about, is nowhere so impartially administered as in what you are pleased to call heathen countries, and punishment cannot there be evaded. No cases of crime are put off or laid over in China, that the criminal may escape. No prisons hold lives of wretchedness from which there is no appeal; no packed juries can ever shelter crime there. The evidence is demanded and heard on both sides and a just judgment rendered and immediately executed. Your bolts and bars, your locksmiths, your iron safes—made larger and stronger each year—are all speaking commentaries on your boasted Christian teachings. Count the criminals in your prisons. Forty-nine in every fifty are professing Christians! and they admit it,

too. We, as a nation, do not believe the Christian religion has any foundation whatever, except as it is based upon the writings of Confucius, who, it is well known, lived and wrote 500 years before the New Testament was known."—*Louisville Courier Journal.*

ENCOURAGING FROM ST. GEORGE.

Brother Edward Brain thus writes from St. George, under date of Jan. 26th, to a friend in this city—

"We had several Spring storms last and this week, which have made our tillers of the soil rejoice. A great deal of wheat has been sown, and, as yet, everything looks promising.

"President Young addressed the congregation last Sunday, the topic of his discourse was the completion of the Temple. He encouraged the brethren from the north to stay till the walls are up high enough to receive the roof. He also spoke on the "United Order," showing that this was the last dispensation, and the last time that the Lord would establish this Order on the earth, and it would not prove a failure, only by the perversity of man.

"Brother Joseph Scofield, with his corps of hands, is busily engaged in placing the large beams and joists of the first floor, and it looks as if he will overtake the masons in their work. His work has been somewhat hindered, in consequence of not getting those large beams, 40 feet long, 2 feet wide, and 1 foot thick, but they are all sawed and placed in the building.

"Under the superintendence of brother Edward L. Parry, the work on the Temple moves onward, and if every person here will do his duty, and the weather proves favorable, we will have the walls up by April 1st. We are up into the last story, I may say about 12 feet, and ready to turn some of the arches over the windows. About 18 feet has yet to be built. Brother Parry has men cutting flagging for the basement of the Temple, and to lay the font on, cut from our hard black rock. The lumber comes in lively from Mount Trumbull. Trains of horses and mules from Beaver and other places, and one large ox team from Sanpete, under the direction of wagon masters Bennett and Harvey and others, bring lumber this way.

"President G. A. Smith has given very interesting lectures on history, referring to his travels in Rome, Italy, and other countries, and has invited other brethren to continue the lectures every Thursday evening during the winter season. The young people enjoy themselves in the dance once or oftener in the week, not forgetting their daily avocations on the Temple.

"The Tabernacle here is undergoing a finishing touch, such as plastering, heavy cornice, mouldings, etc., by able and skilled workmen, and looks well.

"Peace prevails here, every one minding the 'Mormon creed,' that is—'Mind your own business.'"

In addition to the foregoing, a special dispatch from St. George, dated to-day, states that the first arch of the windows in the upper story was turned yesterday, the timbers of the first floor were all in and the joists laid. The weather was favorable and the workmen spirited.—*Deseret News.*

ARMIES.—It is alleged that Germany has, with an efficient Landstrum, 2,800,000 soldiers able to be put on foot; Russia has at least 3,500,000; France hopes soon to have 1,800,000; Italy nearly 1,000,000; Austria about 1,000,000. "If Spain pulls herself together" she may hope to have 500,000, and the smaller States have each a "pretty handful." While "England who is a first-rate European power has only 100,000, and not half these are available for foreign war."—*Family Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 2, 1875.

EMIGRATION NOTICE.

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Elder W. C. Staines, our Emigration Agent, who it will be remembered by the readers of the Star, left Salt Lake City Dec. 11th, for the Eastern States, to look after emigration matters prior to the coming season, writes from New York City Feb. 1st, that he finds railway officials stiff on prices for the ensuing season; he fully expected to have got a reduction on emigrant rates over the Union Pacific Railroad, but Mr. Dillon, the President, emphatically refused to make any. Although he had not been able to accomplish as much as he had anticipated or hoped for, he had no fears but what he could secure the old rates from New York to Ogden,—namely, adults, $51,00; between the ages of 5 and 12 years, $25,50; under 5 years, free. While the sea fares, so far as now known, will be changed from last seasons, at least for the first company, which is expected to sail from Liverpool on or about the 12th of May, viz., adults, £4 0 0; between the ages of 1 and 12 years, £2 0 0; infants, 10s. This will make the through fares from Liverpool to Ogden about as follows, viz.:

	£	s.	d.
Adults	14	0	0
Children between the ages of 5 and 12 years ...	7	0	0
,, ,, ,, 1 and 5 ,,	2	0	0
Infants (under 1 year)...		10	0

It must be borne in mind that these rates are from Liverpool to New York and Ogden, and those who wish to go by Rail from the latter place, either north or south, will have to provide themselves with the means to do so independently of the amounts above stated. The fares from Ogden to Salt Lake City by the Utah Central, for emigrants, are about as follows:—Adults, 5s. 8d.; between the ages of 5 and 12 years, 2s. 10d.; children under 5 years, free.

It will also be necessary for each person to be provided with sufficient means to procure food for the journey from New York to Ogden, requiring about seven days.

Each adult (all over 12 years of age) will be allowed 100 pounds, or 7 stones and 2 pounds of luggage free, and each child between the ages of 5 and 12, 50 pounds, or 3 stones and 8 pounds free. No free luggage will be allowed to those under 5 years of age. Extra luggage will cost the owners 8 cents, or 4 pence per pound from New York to Ogden. Those who may have extra weight must prepare themselves to pay the above cost of freight, as neither this Office

nor our Agent at New York has any means of paying extra freight bills. Should the amount of cost for extra luggage not be paid into this Office, it will be collected on the road, or the luggage detained until paid. All boxes and other articles of luggage should be plainly marked *in paint*, or in some more substantial way than by paper, with the names of the owners and their destination—Ogden or Salt Lake City, Utah. We hope these suggestions will be strictly enforced in the instructions and counsels of the Elders, and adhered to by the Saints and all who expect to emigrate this season to Utah.

DEPARTURE.—Elders William Greenwood and Robert Easton, who have been released from their labors in this Mission on account of failing health, sailed from Liverpool, accompanied by Elder Thomas Fenton, on Thursday, February 25th, per S. S. *Wyoming*.

ABSTRACT OF CORRESPONDENCE.

Elder E. N. Freeman writes from Sheffield, under date Feb. 13th—"Brother Peter Barton and myself are quite well in health, we have endeavored to do our duty in teaching the Saints, and in preaching the principles of the Gospel to those who are not of our faith, when we have the privilege of so doing; we have also been successful in forming acquaintance with a number of persons whom we have met, in visiting with them at their homes, laying before them the principles of our religion, and correcting erroneous ideas that some have with regard to our faith and practices. We have rented the building known as the New Brunswick Hall, Spital Street, Spital Hill, Sheffield, in which to hold our meetings hereafter, and trust by the blessing of the Lord to be enabled to do some good in this part of the vineyard."

CORRESPONDENCE.

AMERICA.

Bellevue, Kane County, Utah,
Jan. 21, 1875.

President Jos. F. Smith.

Dear Brother,—I have often felt as though I ought to drop you a few lines and tell you how matters are moving along here. I am pleased to tell you that I have reliable information respecting Z.C.M.I., from a letter received one week ago. They have paid up all their extension of $600,000, and met all bills up to date, and now merchants are seeking their trade. I am informed that as soon as a few large debts are collected, they will be able to go to market with cash in hand.

The Temple in St. George is progressing very fast—they are laying rock at the rate of 400 tons per week. There are a great many men at work, who have come from almost all parts of the Territory, and all seem to feel well. President Young's health is rather feeble. President Geo. A. Smith seems to be very well and very active. I think I never saw him look any better than he does now. St. George will certainly become a town of importance to the Saints, and I think will be a good place for some of the English Saints to go to, for there is a good chance for mechanics to find work. Money in the Territory is very scarce just now, owing partly to the low price of beef, and the abun-

dance of cattle sold in the city and mines by outsiders.

There is a copper mine about 50 miles south of St. George, which promises to bring considerable money into this part of the country. I went out to see it some ten weeks ago, and found it the largest I ever saw—it is traceable 98 yards one way, and 75 yards across; they have dug down upon it 67½ feet, and it continues just the same; the ore assays from 30 to 60 per cent. copper, and in general runs over 40 per cent. as it is taken out. The owners are now arranging to put up a smelter south of the river in St. George, and haul the rock to it.

The United Order is now forming itself on a sound basis, for after one year's trial they begin to find out what is wanted; they are now settling up, and on the whole are coming out much better than expected. It is the intention of the people to work it the coming season strictly upon a business principle, allowing an interest on all active capital, and paying men for their labor; in fact, it will be general co-operation of labor, each receiving a part of the proceeds according to what he puts in as labor performed. I feel assured that the way it will be operated the coming season will be a good thing for the people.

The courts at Beaver seem to be at a stand still for want of means, and all seems quiet.

I am pleased to be able to say that my foot has healed, and I am able to attend to business.

With kind regards to all in the Office and to all who know me,

I am yours most truly,

JOSEPH BIRCH.

GREAT BRITAIN.

London, Feb. 12, 1875.

President Jos. F. Smith.

Dear Brother — During the past eighteen months I have been traveling in the London Conference, which is very large, and the Branches and Saints widely scattered. Where the Traveling Elder, twenty years ago, entered a village and found a large flourishing Branch of the Church, to-day he finds but two or three families, and not unfrequently does he search in vain to find a single Latter-day Saint. What of them? Have they lost the faith they once had? or where have they gone to? The prompt answer is, They have not lost the faith, they have gone to the Zion of the Lord, to comply with his commandments, where they may be found to-day enjoying the blessings God has promised his faithful Saints.

Among the few poor Saints of God who are left, we have some of the best and most faithful; and I suppose, if I were to look for them, I might find some black sheep in our flock. Such, however, is the Gospel net that gathers of all kinds. Where we find the Saints living near unto God, we find the power of the evil one very strong.

Baptisms are frequent in London, though not so much so in the country Branches; yet we see the Church of God is spreading, and firmly believe that the time is not far distant when thousands of the rising generation who have not as yet heard the Gospel, will gladly embrace the truth. And again, I cannot think that of the many who go to church Sabbath after Sabbath, all are satisfied with their form of godliness, devoid of the gifts, signs, blessings and power of the Gospel of Jesus; on the contrary, I feel sure that there are thousands, were they not forbidden by the clergy, who would willingly investigate the principles of the Gospel and embrace the same. For example: last autumn I entered a village, and publicly announced that I would preach on the "Green" in the evening. The Rev. Archdeacon ——— heard of my intention, and threatened to have the charity coal, flour and blankets stopped from those who should go to hear me preach. The set time arrived. As might be expected my congregation was small; but I saw that all the windows and doors were open, and as my lungs were sound, by the blessing of God I was enabled to make myself heard. The same professed good minister of the charity of Christ, lately refused to have buried in his churchyard the infant child of a poor widow, a Latter-day Saint, and told her it deserved no better burial than a dog. This is the example of the teachers of Christian idolatry, who call the "Mormons" every thing that is bad and

wicked. How long will the Almighty allow such things to be?

Praying that the blessings of God be upon you, and all those who are trying to keep his commandments, I am your brother in the everlasting Gospel of Christ,

B. WILLARD CARRINGTON.

THE PILGRIMS AND THE PURITANS.

The Providence (R. I.) *Journal*, draws a distinct line between the forefathers of New England, saying:

"In reality, however, the Pilgrims who settled at Plymouth were very different people from the Puritans who, eight or ten years later, came to Salem and Boston, and subsequently spread themselves over what they called New England. So different were they that the two would not have crossed the ocean in the same ships or dwelt together in the same settlements. The Pilgrims were by far the meeker and more self-denying people. They had much less lofty notions of their mission in the new world. They had separated themselves from the English Church for conscience' sake, and had ceased to be members of it. They were not grasping or domineering in the exercise of power. They had gone to Holland, because in that age they could not live in England without being persecuted as separatists. They came to America in order that they might be in English Territory and within the general protection of English power, and that they might maintain their own worship and institutions without being mixed with foreigners, as they had been in Holland. They had no thought of using the civil sword in religious matters.

"The Puritans, on the contrary, when they left England, were still members of the Anglican Church, although they had long desired and struggled to promote a more complete reformation of its worship and institutions. They disliked prelacy because they had suffered from it; they disliked ceremonial worship because a portion of it had come from the Church of Rome, and through that church, from the Pagan mythology of earlier ages. But before leaving England they had by no means become either Congregationalists or Presbyterians. They were simply a party in the Established Church that had been persecuted to the limit of endurance by the ecclesiastical and civil tyranny of their opponents. They still retained Anglican notions both of the Church and State, and of the relations between them. They had not advanced a step beyond the Anglican idea of religious freedom, and did not believe in the essential liberty of the human soul. They had not determined beforehand precisely what religious institutions they should establish in their colony, and it is evident that in some important particulars they founded their ecclesiastical ideas from the Pilgrims who preceded them, and who were far simpler and more charitable in their sentiments and beliefs. Neither of them thought that the church and the State could exist separate from each other, but the Pilgrims were much nearer this idea than their more arrogant neighbors and rivals who settled on the shores of Massachusetts Bay, and became the masters of New England.

"It should not be forgotten, however, that the *Mayflower* and Plymouth Rock and the 22nd of December belong exclusively to the Pilgrims. The name of Puritan, unless it be in a very qualified sense, is not to be used in connection with these. Forefathers' Day, as we call it, had nothing to do with Boston and Salem and Cape Anne, but only with the bleak shore that stretches from Roxbury to Cape Cod. That alone is the country of the Pilgrims. That was the home of Bradford and Carver and Brewster and Miles Standish, the first forefathers of New England. To use the day of their landing for eulogizing Governor Endicott and Governor Winthrop or the Puritans of Massachusetts Bay is just as much a perversion as it would be to devote it to the first planters of Rhode

Island or of Connecticutt."

On the same subject the New York *Journal of Commerce* says—

"Here is the beginning of a feud, which may require endless New England dinners to compose. Vice-President Allen, of the Rhode Island Historical Society, at a late meeting, declared his opinion that 'the type of character shown by the Pilgrims of the Plymouth colony was far nobler and broader than that exhibited by the Puritans of Massachusetts Bay.'"

OUR NUMERALS.

A correspondent asks, "What is the origin of our present nine figures, 1, 2, 3, etc.? I am aware they are Arabic, but how came they to assume their present form? What gave the figures 8 and 7, for instance, their peculiar forms? 3 and 5 are alike, with the tops turned different ways; 6 and 9 are the same only reversed. If you can give your readers any light on this somewhat recondite topic, they would be obliged."

Recently laborious researches have developed the fact that the numerals now in use are not of Arabic origin. They are to be reckoned among the ingenious inventions of the Brahmins of India, and date back to some undetermined period before the Christian era. An obscurity which scholars have thus far been unable to clear up envelops the inquiry as to the time they first became known to the Arabs and were introduced into Europe. It is supposed by the most learned writers on the subject, that the Arabs obtained their knowledge of the characters through the Persians, who were conquered by them in 636, and adopted their religion and one of their dialects. The so-called Arabic figures resemble the Persic characters, which are those in popular use throughout India. Trustworthy authorities fix the period at which the Arabs acquired the numerals as late as the middle of the thirteenth century. Others believe the figures, called "Gobar" by the Arabs, were brought to Bagdad during the reign of Al-Mansor (760) or his immediate successors, and certainly not later than the time of Al-Mamum, and thence were carried to Spain during the end of the tenth or beginning of the eleventy century.

A knowledge of the so-called Arabic figures was soon communicated to the learned men of Europe. The astronomers of France and Germany seem to have first employed them in the fourteenth century, in composing calendars, which were sent to the various religious houses. By this means the characters were generally diffused through Europe. One of the oldest authentic dates in the Arabic numerals is that of 1375, which was written by Petrarch in a copy of St. Augustine. The college accounts in the English Universities were generally kept in the Roman numerals until the beginning of the sixteenth century. The Arabic characters were not used in the parish registers before 1600. The oldest date met with in Scotland is that of 1490, which occurs in the rent-roll of the Diocese of St. Andrews.

The forms of several of the figures have undergone considerable change since their first introduction into Europe. In the oldest manuscripts the figures 4, 5 and 7 are most unlike the present characters. The 4 consists of a loop with the ends pointing down; the 5 has some likeness to the figure 9; and the 7 is simply an inverted V. In the dates used by Caxton in the year 1480, the 4 has assumed its present shape, but the 5 and 7 are still very unlike the same characters of to-day. There is no reason assigned for these changes, which appear to have been gradual, and the result of choice rather than introduction. Nor have we ever met with any attempt to attach an especial significance to the forms of the numerals. If there be a symbolism hidden in their mold it has yet to be unveiled.—*Chicago Tribune.*

UTAH NEWS.

From the *Deseret News*:—

Utah Forwarding Company.—It will be seen by an advertisement that a company under the above name and title, to do forwarding and commission business has been incorporated under the laws of the Territory. T. R. Jones is President, John Sharp, Jr., Vice President, James T. Little, Treasurer, and Geo. Y. Young, Superintendent, substantial business men, well known in the community.

Accident.—Night before last Jan. 26, Sister Armet, wife of Brother John Armet, of the 20th Ward, had the misfortune to break her arm, between the wrist and elbow joint. The accident occurred while the lady was attempting to drive a cow into the barn. It being nearly dark at the time, she stumbled over some brush and fell.

Governor Axtell.—S. B. Axtell, Governor of Utah, was expected to arrive last evening Feb. 1, and Mayor Wells, Hon. William H. Hooper and William Jennings, Messrs. John Sharp, A. M. Musser and John R. Winder went up on the Utah Central line for the purpose of meeting his Excellency and escorting him to this city. On arriving at Kaysville the party learned that the U. P. train was four hours behind time and that the Governor would therefore not reach Salt Lake till this morning, and they consequently returned. At 8,30 this morning the same party, with one or two exceptions, left, in a special car, for the same purpose, and met the train on which Governor Axtell was travelling at Farmington, where he was conducted on board the special car. Captain Hooper and the Governer being old acquaintances, their meeting this morning was of a most cordial character. On arriving in the City he went to the Townsend House, where he has engaged rooms.

Twentieth Ward Institute.—This association, which has been in existence something ever two years, met on Thursday evening Jan 21st, to elect the officers for the ensuing year, the following being the result:—President, John Nicholson; 1st Vice President, Geo. M. Ottinger; 2nd, Vice President, James Sharp; Secretary, H. J. Foulger; Asst. Sec., C. Sansome; Treasurer, C. R. Savage; Librarian, Karl G. Maeser; Assistant Librarian, John Squires, Jr.; Directors, George Reynolds, C. W. Stayner, Henry Puzey, J. F. Simmonds and Oliver Hodgson. The Institute is self-sustaining, and the report of the treasurer showed a balance of $82 on hand, and that of the librarian that there was a foundation for a good library in the shape of about seventy volumes of generally excellent works. The active members number in the neighborhood of seventy-five. The object of the association is the religious, intellectual and social improvement of its members. On the same evening the officers were elected, brother Mark Lindsey, janitor of the Institute, was presented by the association, with an excellent portrait of himself, photographed at Savage's gallery, and worked up by Mr. Ottinger, and nicely framed and mounted, the testimonial being in token of the appreciation in which his services as janitor were held.

Working Under Difficulties.—The streets supervisor and his men are laboring under difficulties in constructing a water tank for fire purposes, on West Temple Street, a block south of the residence of Warren Hussey, Esq. When a depth of only three feet had been attained a strong stream of water was struck, which has been flowing into the excavation ever since, making it necessary to bring a pump into requisition, which has to be kept in constant operation, night and day to keep the excavation from filling, and the men who do the digging have to wear rubber boots. That must be a good place to have tank, so far as the insuring of a competent supply of water is concerned, but the abundance of the aqueous fluid makes the work of excavation and construc-

tion very difficult and disagreeable. A depth of eight feet has already been reached.

From the *Salt Lake Herald*:—

MR. CANNON'S CERTIFICATE.—Among the first official acts of his excellency, Gov. AXTELL, was the issuing to Mr. Cannon the certficate of election as delegate to congress from this territory. This should have been done months ago by Gov. Woods, but for some reason best known to the stately Webfoot, he declined to perform that official duty.

THE IRON COMPANY.—General W. B. Pace, vice-president of the Great Western Iron company, gives a flattering report of the corporation. The smelters are running constantly, and turning out large amounts of iron, some of which is being brought to this city, but the most of the product is being piled up at Iron City, for shipment when the roads shall be in better condition. The Salt Lake City Iron company have contracted to build ten flat cars for the Utah Western road, the iron for which will be furnished by the Great Western. Another enterprise is on foot that will add greatly to the wealth of southern Utah, opening and developing that country, and bringing its immense resources into use. We refer to the recent organization of a company for the purpose of building a narrow guage railroad from Iron city to the head of navigation on the Colorado river. The length of the road will be about 125 miles, the southern terminus being somewhere in northern Arizona. Work is to be commenced early next season, and we understand the company is sufficiently able to crowd the line to an early completion. And so the work of developing the Territory goes bravely and energetically forward. Ere another decade shall have gone by, Utah will have more miles of railroad, more valuable coal, iron, lead, copper and silver mines than will be owned by what are now the other Territories combinedly.

From the *Ogden Junction*, Jan. 24:—

ARRIVAL OF KING KALAKAUA.—King Kalakaua and suite arrived here last evening, Jan. 24, on the U. P. train, which was about an hour behind time. He was met by a deputation from Salt Lake, who received him with an address. Prominent among the gentlemen from Salt Lake were his Honor Mayor D. H. Wells; Hons. John Taylor, W. H. Hooper, Wm. Jennings, John T. Caine, Gen. H. B. Clawson, Col. John Sharp, N. H. Felt, A. C. Pyper, Theo. McKean, George Nebeker, Henry Dinwoodey and Junius F. Wells, Esqs., and several other leading citizens. Hon. John T. Caine read the address welcoming the King to Utah, and expressing regret that he could not honor Salt Lake City with a visit, to see what had been accomplished by industry and perseverance in this once desert country, invoking heaven's blessings and smiles upon the King's dominions, and wishing him a safe journey back to his native islands. His majesty responded in a few words, promising to give a formal reply on his arrival in San Francisco. He conversed with a young Kanaka who resides with Mr. George Nebeker at Salt Lake, and who accompanied him to see the King, and was pleased to find that he had not forgotten his native language. A large company gathered at the depôt, and the fine appearance, intelligent countenance and gentlemanly deportment of the king were the subject of much favorable comment. The royal party proceeded by C. P. train towards San Francisco, and the deputation returned to Salt Lake.

MONASTERIES, CONVENTS, &c.—From statistics recently published we learn that in Scotland there are 2 Jesuit houses, 1 Franciscan, 3 Marists, 1 Vincentian Fathers, 1 Redemptorist, 1 Oblates of Mary Immaculate, and 1 of the Passionates—10 monasteries of men in all. But in England there are 57—viz., 1 of the Augustinians, 3 Carmelites, 5 Fathers of Charity, 4 Dominicans, 1 Franciscan, 5 Jesuits, 2 Marists, 4 Oblates of Mary Immaculate, 1 Oblates of St. Charles, 2 Oratorians, 3 Passionates, 1 Pious Society of Missions, 2

Servites, 1 Brothers of Mercy, 4 Christian Brothers, 3 Xavierian Brothers, 5 Benedictines, 1 Vincentian Fathers, 2 Redemptorists, 3 Capuchins, 1 Cistercians, 1 Franciscan Recollects, 1 Carthusians, and 1 Premonstratensions. In Ireland there are 174 monasteries or societies of men; in the United States there are 209; and in Canada there are 65. In addition to the orders already named, there are in Canada and the United States several others, among them being the Trappists, Lazarists, Congregation of the Holy Cross, Congregation of Pretiosissimi Sanguinis, Priests of Mercy, Sulpitians, Missionaries of St. St. Paul, Congregation of the Second Heart, Congregation of the Resurrection, Alexian Brothers, Brothers of Mary, and Brothers of the Sacred Hearts of Jesus and Mary. Some of these orders have been established for a very long time in the United States—the Franciscans making their first advent there as far back as 1539, and the Jesuits in 1565. The latter are very numerous in the United States, having houses in 18 different States.—*Public Opinion, Feb. 20th*, 1875.

Archbishops and Bishops, Priests, Churches, &c.—England has 18 archbishops and bishops; 1,710 priests, 740 churches, and 301 chapels and stations; Scotland has 3 vicars-apostolic (1 with the rank of archbishop, and 2 with the rank of bishop), 235 priests, 151 churches, and 76 chapels and stations; Ireland has 4 archbishops (one of whom is a cardinal,) 24 bishops, 3,440 priests, and 2,350 churches; British North America has 4 archbishops, 17 bishops, 5 vicars and prefects-apostolic, 1,558 priests, 1,066 churches, and 627 chapels and stations; Australia, 2 archbishops and 11 bishops; New Zealand, 3 bishops; Malta, 2 bishops and a vicar-apostolic; British India 22 bishops and prefects-apostolic; British Africa, 1 bishop, 5 vicars-apostolic, and one prefect; the British West Indies, 1 archbishop, 1 bishop, and 2 vicars-apostolic; and the United States, 7 archbishops, 61 bishops, 5 mitred abbots, 4,604 priests, 4,373 churches, and 2,039 chapels and stations. It may be added that the number of Roman Catholic clergy in Great Britain increased by 73 during 1874, and their churches increased by 15. In the United States, the clergy increased by 170 and the churches by 82. There are also 44 priests who belong to Great Britain, but who are at present residing abroad in the discharge of duties to which they have been assigned. The whole number of places in England, Scotland, and Wales in which there are Roman Catholic churches or chapels is 1,076.

Simple Origin of Important Discoveries.—It is certain that the most valuable discoveries have found their origin in the most trivial accidents. As some merchants were carrying nitre, they stopped near a river which issues from Mount Carmel, and not happening to find stones for resting their kettles, they substituted in their place some pieces of nitre, which the fire gradually dissolving, mixed with the sand, and occasioned a transparent matter to flow, which in fact, was nothing else but glass. It is said that the use of telescopes was first discovered by one Hansen, a spectacle-maker, at Middleburgh, in Holland, whose children when playing in the shop, casually placed a convex and concave glass in such a manner, that, by looking through them at the weathercock, they observed it appeared much larger and nearer than usual, and, by their expressions of surprise, excited the attention of their father, who soon obtained great credit for this useful discovery. Heylin, in his cosmography, tells us that the art of steering was discovered by a man of the name of Typhis, who took his hints for making both the rudder and helm from seeing a kite in flying, guide her whole body by her tail.

The Tower of Babel.—Mr. George Smith has discovered among the Assyrian tables in the British Museum, the legend of the building of the Tower of Babel. This discovery is quite as important as that of the tablet relating to the Deluge, made known last year by the same gentleman.—*Athenæum.*

A man who gives his children habits of industry, provides for them better than by giving them a fortune.